

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Behold, the Lord's hand is not shortened, that it cannot save: neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."—ISAIAH.

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THE INFLUENCE OF APPARENT TRIFLES—ATTENTION TO THEM NECESSARY.

BY ELDER WILLIAM H. SHREARMAN.

The universe is composed of atoms, life is made up of moments, and character is formed by apparent trifles that are of momentary occurrence. It is very important that the young should early learn to properly understand and estimate the immense influence of so-called trifles. Every action of our lives, from the cradle to the grave, as well as every word and every thought, goes to form our character—to make us what we are, as well as to decide what we shall be in the future. We are made up of "trifles;" we are, to-day, the embodiment of the trifles of our past lives, and we shall be, to-morrow, what the little events of to-day have made us. The future is ever decided by the present, and no transaction or occurrence can possibly be unimportant, that affects our eternal destiny. It is upon the right improvement of our leisure moments, and a due attention to little matters, that our happiness depends; and we cannot be too careful to cultivate correct habits, both in thought, speech and action. Whatever is worth doing at

all, is worth doing well; and we should perform every action as though it were to remain through eternity, as a lasting monument of our characters. Many allow themselves to contract a loose, careless, disorderly, if not positively slovenly way of doing things, that is really disgraceful to their reputation, and highly injurious to themselves. The formation of a letter, the writing of a friendly epistle, the manner of putting on or taking off a coat, the way in which we sit, stand or walk, rise up or lie down, and the thousand little actions and duties that make up the sum of human life, may be looked upon, when separately considered, as being very unimportant and unworthy of any particular care or attention. But it is not so; we should be very careful to perform every action, however trivial, whether in the privacy of our chamber or in the society of our fellows, in a proper, consistent, orderly, decent manner, for such a mode of doing things begets a sense of self-respect that is essential to usefulness and progress, while the

opposite is the case if a contrary course is pursued. It has been wisely remarked, that

"Trifles, lighter than straws, are levers in the building up of character," which is sensibly forming, not only day by day, but moment by moment, weaving a web around the slothful or careless victim, which he may struggle in vain to break through, when he wakes up to the consciousness of the meshes in which he has suffered himself to be involved. If we had no other existence in view than this present life, it would still be necessary to our own comfort, and the happiness of those around us—on which our own to so great an extent depends—that we should cultivate a correct deportment and habits of propriety; but, how much more essential is it that we should do so, when we reflect that we are eternal beings, and that our every thought, word and action, has a bearing and influence upon us during all future ages.

Too much care cannot be exercised by the Elders in all their correspondence. Not only are their own characters affected by the style and composition of their letters, but the appearance of the latter always carries with them an impression more or less favorable, or otherwise, to the writers. A loose, careless style of writing, will beget similar habits of thought; while there is nothing that is more conducive to healthful, mental development, and no better training for the mind, than to practice writing in a clear, careful, succinct manner, taking care not only to have the mechanical appearance—or chirography—creditable, but also to exclude everything that would not tend to do good.

Punctuality is another very important trait of character which should be assiduously cultivated. It may appear a very small matter to some, to be frequently two, five, or ten minutes behind time in attending their appointments; but, setting aside the injury and inconvenience it occasions to others, it has a wofully demoralizing effect upon the minds and characters of those who give way to such a miserable habit. Such persons can never be depended upon, and the

mischief which their reprehensible laziness or neglect causes, is incalculable. Just imagine, for a moment, the fearful consequences that would ensue, should some of the bodies of our planetary system, or some of the complete systems in the universe around us, be occasionally five or ten minutes behind in their appointed revolutions and orbits, what inextricable confusion would soon inevitably ensue. Now the result of negligence and want of punctuality is just the same, on a smaller scale, in the world we inhabit. Society is like a piece of machinery, and no part can go wrong without throwing the whole out of order. If one person fails to punctually fill his appointment, he not only wastes the time of the person or persons with whom he has business, but he probably prevents them from promptly fulfilling their engagements, and the amount of wrong thus done, and the extent to which the evil spreads, are incalculable. The effects upon the moral nature of man are equally, if not more, deplorable. Saints should make it a point of honor to be punctual in all the duties devolving upon them, and in all their engagements with the Lord, his Priesthood, or any person with whom they may have to do. It is quite as easy to do this, if we cultivate the habit, and takes no more time than the opposite course, and begets a feeling of confidence in ourselves, and in those with whom we associate, which will greatly extend and strengthen our influence for good, and which is certainly pleasing in the sight of the Lord.

There are a vast number of these "little matters" that we might particularize and call attention to, but it would occupy too much space, besides being unnecessary, as, after the attention is once called to this subject, many of these apparent "trifles" will occur to the mind of every reader. But we cannot do better than recommend all our readers to remember and constantly endeavor to practice the injunction of the Apostle,—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

MINUTES OF A PRIESTHOOD MEETING

HELD IN 42, ISLINGTON, LIVERPOOL, ON MONDAY, MAY 1, 1865.

(Reported by Elder John V. Hood.)

A number of the brethren from various parts of the Mission being in Liverpool, assisting in arranging the emigration of the Saints from their different fields of labor, it was determined to call a meeting of them, to talk over matters connected with the business of the Church. The following brethren were present—Of the First Presidency, Daniel H. Wells; of the Presidency of the European Mission, Brigham Young, jun.; Elders William P. Nebeker, President of the Swiss, German and Italian Mission, William D. Williams, President of the Welsh Mission, Isaac Bullock, President of the London District, James Townsend, President of the Nottingham District, Abram Hatch, President of the Manchester District, David P. Kimball, President of the Birmingham District, Colin M. Gillet, President of the Sheffield District, Joseph S. Russell, President of the Bristol District, Hyrum P. Folsom, President of the Durham Conference, Franklin Merrill, President of the Southampton Conference, Lorenzo D. Rudd, President of the Derby Conference, Stephen W. Alley, President of the Sheffield Conference, Robert N. Russell, President of the Preston Conference, W. H. Waylett, late President of the Welsh Mission, John Nicholson, President of the Birmingham Conference, John Rider, President of the Glasgow Conference, W. C. Gregg, President of the Staffordshire Conference, Edwin Frost, Travelling Elder in the Birmingham Conference, John Bird, Travelling Elder in the Staffordshire Conference, and John V. Hood, of the MILLENNIAL STAR Office.

The meeting was opened with prayer by President Brigham Young, jun. Elder Isaac Bullock spoke on the responsibilities devolving upon the Elders on missions, and the necessity of increased faith on their part continually, in order that success might

attend their labors. He showed that it was by a gradual process that this principle was developed in the mind, and, that when man had gained the power and mastery over some small obstacles, he received fresh strength, which enabled him to renew the struggle, until at last he could accomplish all things.

Elder James Townsend said, that when considering the position the brethren were placed in, he was forcibly reminded of the saying of the Apostle Peter, after he had gone forth and built up churches; "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." We were in the same situation today. We have to teach the principles of eternal life to the world. We have, like good shepherds, to provide food for the sheep, that they may love us, that their spirits may be strengthened, and that they may be stimulated to do right, and to remain in the true fold. If the brethren would seek diligently unto the things of the kingdom, all would be well with them, God would strengthen them, they would overcome all things, and finally return home to Zion rejoicing.

Elder William H. Waylett said, since he had been on this mission he had enjoyed himself in his labors. He had seen many who had left the Church return, repent, and do their first works over again, and many come forth from the world and yield obedience to the principles of the Gospel, and felt that his mission to these lands had given him an experience he could not otherwise have gained.

Elder Abram Hatch said, he felt that he was in the house of his friends. Although it might sometimes be a hard struggle for the Elders, to go forth and preach the Gospel in their weakness, still, the bright future before them urged them on, and they could not shrink from their duties, knowing that something awaited them, worth all the toil and labor they might be called upon to pass through. It was the duty of all to make themselves acquainted with true principle, and give a reason for the hope that was within them. Look to the men who lead and guide affairs in the Church. We look up to them as vessels of honor, pillars in the temple of our God, and to attain to this position, they had to pass through trials and experience like ourselves. We cannot comprehend the magnitude of the work we are engaged in. Our minds cannot grasp it in all its fulness, still, through faithfulness we can progress in wisdom and intelligence, until at last we become perfect, "even as our Father in heaven is perfect."

Elder John V. Hood read letter from President Young, which appeared in our last week's issue of the STAR.

President B. Young, jun., then spoke on the benefits to be derived from meeting together, and cheering one another, and the necessity of the Priesthood being living examples to the people. By this means, the Lord would enlighten our minds, and show us wherein we could improve ourselves. Although we might see some of our brethren, in possession of gifts or blessings which we had not obtained, we ought not to envy them, because, by striving to fill properly the sphere in which God had placed us, and profiting by experience, we would be preparing ourselves for higher positions in the Church. We ought not either, to allow ourselves to be overcome by influences opposed to the truth, to vacillate and waver, because, if we retain the Spirit of God, we can preserve our equipoise, regulate our lives properly, and temper our minds, so that we can lay a foundation upon which will be built a superstructure

on which our names will be engraved, and which will stand forever.

President Wells said. It affords me satisfaction at all times to meet with the brethren. The great responsibility of affairs in the kingdom, as you knew, rests upon the Priesthood in Zion. We go forth, we may say, as gleaners, after the vintage is fully ripe and gathered. Our duty is to teach the first principles of the Gospel, to instruct the Saints in the labors that pertain to them, and warn the nations of the judgments coming upon the ungodly. And yet, this is a great work. We have to take the crude material, so to speak, and mould and organize it, so that it may become united, because without this unity the kingdom of God cannot exist. We are all united in our belief as to the principles of faith, repentance and baptism, but when we come to temporal matters, it is more difficult to get men and women united. If they have been used to business before, it is more difficult to get them to feel united in obeying the instructions of the Priesthood, as to the cultivation of land, the hoarding up of grain, the building of cities and temples, and all other things necessary for the beautifying of Zion; so that, by the brethren here in their various fields of labor, teaching the people the principle and the necessity of obedience, they can be prepared for the process by which they will reach to perfection. The success of our missions does not depend so much upon the conversions we make, as upon the faithful testimonies which we bear. By studying a little, we can also improve in financial matters, and keep matters moving on rightly in our districts. Do not, however, "lay the flattering unction to our souls," that we know all, but, let us remember that we can improve continually, that it is line upon line, and precept upon precept, that we have to walk by. We live in perilous and critical times, even the times spoken of by holy men of old, and we cannot be too particular and careful in our actions. We ought, also, to have respect to the conventionalities of life, and assimilate ourselves to what is really civilization. Be unyielding and firm in all we perform,

and do not make light of the principles of the Gospel. The world will think more of an honest, straightforward man, who speaks forth his belief boldly, than if he pandered to their feelings. God and angels, holy and sacred things, should be treated as such, and, while we are infidel to the traditions of men, let us reverence our holy religion. Let the Elders be cheerful, and direct the minds of the people into the proper channel by cheerful means. We can preserve good feelings towards ourselves, and yet check any wrong advance made by the people. Especially can this be the case, in our intercourse with the sisters in the Church. The Gospel develops the affections in the bosoms of God's children, and they require to be welded and cemented, but, only upon the principles of virtue and holiness. The world scorn these holy feelings, trample under virtue, and then fling it away as a worthless thing, but, in the Gospel, upon this same principle of love, can woman be exalted, and led in the paths of purity and virtue, instead of being degraded and debased. The Elders feel anxious to be useful while on their missions. Do not let them be discouraged, but strive to store up knowledge and understanding. Men and women are controlled by their counsel, and they ought,

therefore, to seek to the Lord for wisdom, so that they can counsel them aright, and that the people may feel the potency of their administrations. In order to understand the principles propounded by the servants of God, we must seek for the whisperings of the Spirit. If a man sits down, undertaking to reason out and demonstrate the principles of the Gospel on mathematical principles, he will miserably fail. Not all the mathematics in the world can comprehend God and his works, the pre-existence of man, the organization of worlds, the resurrection of the dead. We require the principle of faith to abide within us, in order to understand these things. Perfect knowledge would swallow up this faith. And yet the Elders ought to study these sciences, but use them only as their servants, and not as their masters. The kingdom of God wants everything that any other kingdom wants, except wickedness. It is a temporal kingdom, and will grow and extend until the kingdoms of the world become the kingdoms of our God, and of his Christ. By attending to these things, Zion will become perfected, the Lord's house established, and the nations worship the true and the living God.

Benediction by President Wells.)

L I F E .

Life is as a continuous road, having in it lofty eminences and lowly vales. The first are the most delightful, as they are travelled by us in the morning of our days, while we are as yet surrounded with dewy, fragrant hopes, that sparkle in our pathway like bright jewels, inspiring us continually to labor for the blessings held out to our view. How laughing seems the sunshine then, how sweet each bird's soft warbling, how pretty every hedge-row flower and hawthorn blossom; pleasing, too, are the wavy fields of corn, at one time green, at another gleaming like burnished gold; the lowing herds, the emerald plains on which they

graze, or the verdant pastures by the sparkling waters, dancing along over their pebbly bed, or gliding softly to the sea; the shadowy woods, the forest's twilight gloom, the misty hills pale with the silvery light of morn, or gilded by the sun's departing rays; all these are laughing joys to youthful life, these are its morning pleasures, and they last, nor hint of a departure; nor are they dreams or fleeting shadows, that no hand can grasp, but real and tangible, ever fresh and beautiful, not like crushed and faded flowers, hurrying to decay, but bright and green, wafting as rich and balmy odors as ever burdened spring!

Next comes the noon of life, and we fain would be as young, as joyous, as are those around us; but, it is not ours to be so in the same sense as before. It is ours now to love youth, to respect those of our own age, while we yield a kindly sympathy to those in more advanced years; and so on, down the hill of life we go, until the lights grow dim, and we are left alone amid the wreck of youthful hopes. But still the lustrous stars shine on, the moon gleams brightly as of old, the daisies seem as fresh as ever they were in spring, the violet and the blue bell, the cowslip and the primrose, still bear their virgin beauty, and waft around their dewy fragrance. Then, why should sadness reach us now? Are we afraid immortal fruits and flowers are less delightful, than those grown in earthly soil? Is there no second youth, full of immortal

bloom? Are there no fruits, no flowers to bud or blossom in an eternal spring, where no rude autumn blast shall come to pale their varied hues? And the dear companions of our life, will they be gone, when we shall reach those fair and blissful realms in worlds of radiant light? The blush, the sigh, the tear, the smile, the softened laugh, the gush of joy, will they, too, be gone? or, shall we still retain a part of those sweet endearments of human life? A part—say but a part—in which is found blissful love, those social joys that brighten up the darkest hour, and then I will not fear to die, nor heed the quiverings of this mortal tenement, as it may tremble on the threshold of an ever-youthful eternal morning.

JOHN BATT.

HISTORY OF BRIGHAM YOUNG.

(Continued from page 281.)

HISTORY OF WILFORD WOODRUFF.

[FROM HIS OWN PEN.]

I followed Mr. Douglas to his own island, and commenced preaching to his church, and baptized a good share of his members, among whom were several sea captains. Ministers from the main land were sent for, who came over and tried to put a stop to the work, by preaching and lying about us; but the work continued to roll on. They wished me to work a miracle to convince them that my doctrine was true. I told them they had rejected the truth, and they would see signs, but not unto salvation.

Vinal Haven, which includes both north and south Fox Island, is in lat. 44°, long. 69°10'. The inhabitants are generally healthy and industrious, and hospitable to strangers, the people obtain most of their wealth by fishing, and fit out annually over one hundred licensed vessels, beside many smaller

crafts. The north island is nine miles long and two wide; population 800, and contains a post office, a store, a grist mill, four school houses, and a Baptist church. The land is rocky and rough, yet there are farms which produce good wheat, barley, oats, potatoes and grass; the principal timber is fir, spruce, hemlock and birch. The rasp and gooseberry grow in great abundance. Sheep are the principal stock.

South Fox island is about ten miles long and five wide, and is a mass of rocks, principally granite, formed into shelves, hills, hollows, and cut up into nooks, points and ravines by coves and harbors; population 1000. There are some small patches under cultivation, at the expense of great labor and toil. Many resident fishermen fish at Newfoundland, and bring them home, and dry them upon flakes; they annually supply the market with a great amount of codfish, mackerel and boxed herring. The latter island contains two stores, three tide saw mills, six school houses, a small branch

of the Methodist church and a priest. The timber is pine, fir, spruce, hemlock and birch, also gooseberries, raspberries, whortleberries and upland cranberries; bushes and timber grow out of the crevices of the rocks.

There is a great amount and variety of fish in the waters around these Islands, viz.: whale, black fish, shark, ground shark, pilot fish, horse mackerel, sturgeon, salmon, halibut, cod, pollock, tomcod, hake, haddock, mackerel, shad, bass, alewives, herring, pohagen, dolphin, whiting, frost fish, flounders, smelt, skate, shrimp, shad, cusk, blue backs, scollop, dogfish, muttonfish, lumpfish, squid, five fingers, monkfish, nursefish, sunfish, swordfish, thrasher, cat, scuppog, twotog, eye-fish, cunner, ling eels, lobsters, clams, mussels, winkels, porpoises, seals, &c.

Sept. 6.—The harbor was filled with a school of mackerel, which were caught in great numbers by the people standing upon the wharf.

While standing upon the farm of Eleazar Carver on the north island I counted fifty five islands, many of which were inhabited.

Oct. 2.—I left the island with Elder Hale; Cap. Ames took us to Thomas-town in a sloop.

—3.—We walked forty six miles to Bath.

—4.—We attended a baptist convention, and preached to a large congregation in the evening in Pierce's hall; the people listened attentively.

—5.—We walked thirty six miles to Portland.

—6.—Walked ten miles to father Carter's in Scarborough, where I found my wife and friends well.

—9.—I parted with Elder Hale, who returned to Kirtland. I continued preaching through various towns on the main land until Nov. 2, when I again returned to Fox Islands, accompanied by my wife.

—15.—I visited the Isle of Holt, twelve miles east, and preached to an attentive congregation, leaving them the Book of Mormon, which they promised to read. I returned on the 16th.

I continued my labors during the winter of 1837-8, and nearly every person had attended my meetings,

and taken sides for or against. Our enemies made attempts to break up our meetings.

Jan. 15, 1838.—A company of sailors belonging to the United States revenue cutter, brought on shore a swivel and joined the mob, parading near the house where I was preaching, and discharged it several times, accompanied with small arms, with the intention of breaking up the meeting. Some of the mob gathered around to see what effect this would have. I warned them in the name of the Lord, and proclaimed the judgements of God that awaited the wicked, and shook my garments in the presence of the people, and told them I was clear of their blood; but they only heard my voice intermingled with the roar of cannon and musketry. Before I closed speaking, the sailors went back on board the revenue cutter. At the close of the meeting I baptized two, also one next day, and while baptizing, the mob again commenced firing guns. The Baptists and Methodists got up the mob. Mr. Douglas, the Methodist Priest, when argument failed him, applied to all the magistrates for warrants against me; they refused to grant them as he had no cause of complaint.

Feb. 13.—I crossed in the mailboat to Hampden, and ordained James Townsend. We walked together through deep snows, and visited and preached in the towns of Searsmont, Belfast, Northport, Frankfort, Hampden, and twice in the city hall in Bangor, to large assemblies, and returned to Fox Islands via Casteem and the Isle of Holt. Arrived in Vinal Haven March 8. Elder Townsend returned home.

March 22.—I accompanied brother Stirrat, at low tide, on to a bar some forty rods from shore, to dig some clams. We were soon joined by Mrs. Woodruff and sister Stone, who had a curiosity to see how clams were dug. The ground for about twelve rods nearer shore was several feet lower than the point we were on, but we were so busily engaged we did not observe the flowing tide until we were surrounded by water, and having no boat, our only alternative was to wade ashore and carry the women, which

we safely accomplished amid the reflection that time and tide waited for no man.

April 4.—Mr. Kent, the post master, showed me a letter containing two sheets of foolscap, signed by Warren Parrish and several of the Twelve, who had apostatized and been cut off from the Church. The communication was full of slander and falsehoods against Joseph Smith and all that stood by him. It was sent with the intention of breaking up the work upon these islands.

11.—I was visited by Elders Townsend and Milton Holmes, who attended conferences with me upon both islands, and bore their testimony to the people, but the spirit of opposition increased to a great height. I was warned by the Spirit of the Lord to leave for a season and take a western mission. After visiting the Saints

from house to house, and praying with and encouraging them, I left on the 28th and went to the main land with Elders Townsend and Holmes. Mrs. Woodruff returned to her father's. We walked to Scarborough. I left May 7th, and walked to Bradford, where I left Elder Holmes, and proceeded to Boston.

May 11.—I gave out an appointment to preach at sister Vose's room, and I went to Cambridgeport to visit Elder A. P. Rockwood, who had been imprisoned in jail on pretence of debt, but in reality out of religious persecution. The jailor locked me in until ten p.m.; but while it disappointed a congregation of people, it gave me a happy visit with Elder Rockwood, conversing upon the Work of God. On my return to Boston the people were waiting to hear me; I spoke to them a short time.

(To be continued.)

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

SATURDAY, MAY 13, 1865.

THE BLESSINGS OF FAITHFULNESS AND OBEDIENCE.

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In the Church or in the world, in spiritual as well as in temporal things, we find that men and women are actuated to the performance of any labors, by the promise or assurance of a time when they will be rewarded for all the toil they may have passed through, either by an increase of wealth or pleasure, or by a freedom from the difficulties and trials that now encompass them, according to the end they are striving to accomplish, and the nature of the future that their present course of action will place them in. There is, at the same time, a certain amount of *present* gratification in the consciousness of duties well and faithfully performed, and a satisfaction in the knowledge that, by his labors, he is being instrumental in benefiting his fellows, still, the great incitement to earnest and continuous action in man, seems to be embodied in the belief that a day will come, when his name and works will be recognized

by the world, and when, amid the calm and serenity attendant upon a life well and faithfully spent in service to God and to man, he can look upon the happiness that surrounds him, the peace that dwells within him, the knowledge and wisdom that he has gained, the faculties he has developed, the affections he has expanded, the passions he has elevated, as superstructures reared by himself, to the worship of the good and the true, temples wherein the Holy Ghost will dwell, and which the great Architect will deign to let his glory rest upon. The world has always been slow and tardy in recognizing true merit, in giving a niche in the temple of fame, to those who have struggled to gain such an enviable position, and, the hope that men would some day acknowledge them as benefactors, being the only prop that sustained such, and gave power and energy to their spirits, whenever this has been withdrawn, their lives have become a blank, and they have pined away in grief and despair. But, to those who have become Saints, and obeyed the requirements of the Gospel, the attainment of the promises held out by "the living oracles of God," is sure and certain. It is not something dependent upon the caprice of men, which may fade away like a flower in autumn, not a *hope* that at some future day happiness will be theirs, but a *knowledge* which circumscribes all the things of time, filling them with great and heroic resolves, and enabling them to move on, unflinchingly and unyieldingly, to the goal and consummation of their hopes. "Ye are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life." "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." Such were the promises given by Jesus and his Apostles, and such the things that enabled holy men of old to fight and overcome. Far back in the dim vista of bye-gone ages, we can hear the triumphant words spoken by Prophets and Patriarchs, and catch glimpses of the bright future that they sung of. "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God." "The Lord knoweth the days of the upright, and their inheritance shall be forever. They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied." "The salvation of the righteous is of the Lord: he is their strength in the time of trouble. And the Lord shall keep them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him." If such sublime faith, such unconquerable longing, filled the hearts of those who saw only the day of Christ afar off, and were glad, how much more should it actuate those who live in the dispensation of the fulness of time, and behold the circling years rolling nearer and nearer to that glorious day of promise, the goal of a weary world, when the throne of Jehovah shall be established upon the earth in righteousness, and a universe praise the Lord.

But, although so many cheering promises are held out to the people of God, the realization of them seems so far distant, the circumstances through which they have to pass so unfavorable and unlikely to lead to future happiness, that they are sometimes apt to fail and falter in their career. Those who

only look cursorily at the events progressing around them, understanding not the true economy of the plan of salvation, nor the process by which both spiritual and natural elements are developed, often think that the ways of God are strange, and would rather go back to the moulding of bricks, if they could have again the flesh-pots of Egypt, than remain with the people of God in the wilderness, and walk by faith instead of by sight. Yet, it is by this means that the principle of life will grow in man. The husbandman takes the seed in spring, and plants it in the soil. It is covered up from the light of heaven, surrounded by foul miasmas and fetid corruptions, and we would deem that its vitality would be gone, yet, it has been placed in the very circumstances that cause the dormant principle of being within it to wake into new existence, and so, gradually through days, and weeks, and months, now lightened by the sunshine, now deluged by the storm, it grows and lives, and waves its golden coronals in the autumn breeze, and the glad reapers bear it away to the shouts of, "harvest home!" So with man in the Gospel system of education. He is placed in a position where he is apt to deem that God has forsaken him, and left him to himself. Hard struggling has he to reach to the light and sunshine where he deems his Father dwells, and by that very labor is he enriched and strengthened. A power attends him that he knew not he was in possession of, a new principle of life is born within him, and so, struggling on to victory, his intellect expands, his faith grows brighter, he falters not nor fails, but strong in the knowledge of the truth, labors and toils, and at last receives his part in the inheritance of the Saints. No matter how gloomy and forbidding has been the path that the people of God have had to walk in, yet, we believe it is in the experience of every faithful Saint, that he has been blessed when humble and faithful, and can say with the Psalmist, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The life of a faithful Saint carries us back to Nazareth, and there we see the peasant-Savior, in all his lonely wanderings, his weary watchings, showing forth to man the sublimest example of moral heroism that ever graced the page of history, pointing, by his life, the bright reward of self-sacrificing virtue and truth. If the Saints will look to the "recompense of the reward," and "count all their light afflictions but for a moment," they will "work out for them, a far more exceeding and eternal weight of glory." From the deepest pits, the stars are seen to shine the brightest, and from the darkest vale of life, the promises of God are seen the clearest, the heaven of the future the fairest. If we were to leave the earth, soar into the regions of space, and gaze back upon this sphere, that now looks dark and opaque, it would appear bright and shining, like those other systems that roll around us, and so, as we rise in the scale of being, nearer to the heights of the knowledge of Christ Jesus, we can look to the scenes and struggles we passed through, and, hallowed by time and distance, see them bright and radiant, stepping stones by which we have overcome, and sat down with Jesus on his throne, as he overcame, and sat down with his Father on his throne. The Saints ought not to be discouraged, although there are obstacles in their way, because these, and the victory to be gained over them, will only make their reward sweeter and more sure. The Lord has promised that through all he will guide and protect them, and withhold no *good* thing from them that ask aright. If poverty has been theirs, if darkness has encircled them, and they have wrestled long and hard, the triumph will come at last,

and, as Jacob wrestled with the angel until the break of day, and prevailed, so they, too, struggling to gain a blessing from the Lord, will prevail, the morning light will dawn in beauty upon them, and though they go halting upon their thigh unto the end of their days, they will know that the "everlasting arms are around them," and that their salvation is built on as sure a foundation as the throne of the Eternal Jehovah! The inheritance of which they have received the earnest, is this earth purified, celestialized and redeemed, "a city which hath foundations, whose builder and maker is God." The process through which they are now passing, will qualify them for admission into it, for nothing can enter "that is unclean, or loveth a lie," and so, earnest and faithful, subduing everything opposed to the will of God, unheeded by the world, they work out the reward of faithfulness, and having sown to the Spirit, reap life everlasting.

1862. 1863
DEPARTURE. As mentioned in our last, we had the pleasure of clearing the ship *Belle Wood*, (Capt. Freeman) for the port of New York, on Saturday, the 29th ult. On the morning of that day, President Wells, accompanied by a number of Elders, went on board, for the purpose of organizing the ship's company. The weather was very propitious, and about noon, a meeting was held on deck. Instructions suitable to the position of the Saints were given by President Wells, and the ship was dedicated and consecrated to the Lord for the purpose of conveying the Saints, after which Elder William H. Shearman was appointed President of the company, and Elders Charles B. Taylor and William S. S. Willes, his Counsellors. Eleven Elders who had come from Zion on missions, sailed on this vessel—namely, William H. Shearman, Charles B. Taylor, William S. S. Willes, Frederick W. Cox, Wm. Willes, Edmund F. Bird, George Sims, George W. Grant, Miles P. Romney, Rob. Pixton, Alfred Lee and Mathew Lyon. Elder William H. Shearman arrived in England on the 7th of August, 1862, by the steamer *City of New York*. He labored several months in the Liverpool Conference, after which he was appointed to the Presidency of the Conference. This position he occupied till the month of April 1863, when he was removed to the Liverpool Office, to assist in editing the *STAR*. At the General Council of Elders held in Birmingham in January 1864, he was appointed to preside over the Birmingham District, a position which he held until released to return home. Elder C. B. Taylor arrived in England on the 6th day of August 1862. He was appointed to travel in the Staffordshire Conference, in which capacity he labored for eight months. At the end of that time, he was appointed to preside over the Conference, and retained that position until released to return home. Elder W. S. S. Willes landed in Liverpool on the 2nd day of July 1863, and was appointed to labor in the Norwich District. In the month of September following, he was appointed to preside over the District, and continued in that position until his release. Elder Frederick W. Cox arrived here on the 4th day of July 1863, and labored as Travelling Elder in the Preston Conference until the following January, when he was appointed to preside over the Newcastle-on-Tyne District, and remained there until his release. Elder William Willes arrived in England on the 9th day of September 1862, and labored in the Bristol District until the General Council held at Birmingham, in the month of January 1864, when he was appointed to preside over the District. Elder Edmund F. Bird

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landed in England on the 26th day of July 1862, and labored first as Travelling Elder in the Southampton District, next as President of the Dorsetshire Conference, and finally as President of the Southampton District. Elder George Sims arrived in Liverpool on the 9th day of September 1862. He labored as Travelling Elder, next as President of the Essex Conference, and since the month of January 1864, as President of the Kent Conference. Elder George W. Grant arrived in Liverpool on the 13th day of July 1861. He first labored as Travelling Elder in the Cheltenham District, next as President of the Herefordshire Conference, and since the month of January 1864, as President of the Manchester Conference. Elder Miles P. Romney arrived in England on the 26th day of July 1862. He first labored as Travelling Elder in the Manchester, then in the London Conference, and finally presided over the Cheltenham Conference. Elder Robert Pixton arrived on the same date, and has labored first as Travelling Elder in the Nottingham Conference, and finally as President of the Warwickshire Conference. Elder Mathew Lyon arrived in Liverpool on the 18th day of June 1863, and has since labored as Travelling Elder in the Glasgow and Bedfordshire Conferences. We have been compelled to release him on account of ill health. Elder Alfred Lee arrived in England on the 8th day of July 1863, and has labored from that date, up to his release, as Travelling Elder in the Sheffield District. The following native Elders, who have been laboring in the ministry, also sailed in the *Belle Wood*:—Henry Walters, President of the Lincolnshire Conference, George Stokes, President of the Cardiff Conference, John South, President of the Land's End Conference, Henry C. Fowler, President of the Norwich Conference, Joseph L. Barfoot, Travelling Elder in the London Conference, David M. Davies, Travelling Elder in the Welsh District, William Leek, Travelling Elder in the Monmouthshire Conference, and Hopkin Jones, Travelling Elder in the Swansea Conference. We believe that these brethren, both those from Zion and the native Elders, have discharged their duties honorably and faithfully, and leave with the blessings of the Saints amongst whom they have been laboring. They have our best wishes for their future prosperity and usefulness in the Church and kingdom of God. There were, as we mentioned in our last, 636 souls of the Saints on board, including the Elders whose names are given above. Owing to no Church teams being sent down to Wyoming this year, for the conveyance of the Saints across the Plains, and the consequent increase in the price of fares, the emigration from the Mission this year has been comparatively small, and, we expect that about half the number who left on this vessel, will remain in New York, and disperse themselves through the States, and the rest will go on to Wyoming and the Valley. Of course, we should have been pleased to have known that all who left would have been enabled to go to Zion, still, we are confident that if they will be humble and faithful, the Lord will bless them wherever they go, and open the way up before them, so that they will be preserved from the evil influences they may have to come into contact with, and soon be enabled to gather to the Valleys of Ephraim. We have never seen any company of emigrants present so cheerful and happy an appearance, as the Saints did at their departure, and, if they preserve the good feelings that reigned within them then, while on the waters, and remember the parting instructions given to them, all will be well with them. Our prayer is that God may waft the good ship safely across the waters, and preserve the lives of his people "as in the hollow of his hand."

CORRESPONDENCE.

ENGLAND.

SHEFFIELD DISTRICT.

Hull, April 22, 1865.

President Wells.

Dear Brother,—I trust you will not accuse me of coldness and indifference in regard to the principles of the Gospel, because I have not written to you oftener; for, it is to-day as it ever has been with me, the kingdom of God or nothing. I have been unable, as yet, to discern anything independent of it, worth the attention of man. If there is any one thing in the world that will make one man happier than another, the only way to obtain that thing is by strict obedience to the Gospel requirements. If, perchance, we should attain to that which we think will make us happy, upon any other principle than that prescribed by the laws of truth, we will miserably fail in the consummation, and instead of enhancing our happiness, will increase our cares, multiply our sorrows, and make more keen our remorse. This will be readily understood by those who are in the least observant, without their being under the necessity of testing it for themselves. It is not always necessary, if we will be wise, to pass through a thing in order to understand it. We can profit by the experience of others, and thereby save ourselves many trials and troubles, which the foolish and less observant expose themselves to. It is true that experience is a hard schoolmaster—it costs us much pain, misery, and discontent, and it will be a long time ere we attain to celestial exaltation, if everything we learn must needs be acquired through that medium; however, experience is not without its benefits, and the impressions thus made are generally more lasting than those of observation.

This is, however, foreign from the object I have in view in writing this letter to you, which is, to represent the condition of the Sheffield District. I would say to the Saints, I hope they will not feel slighted, because they have not been eulogized more fre-

quently through the medium of the STAR, for it is not because I think the less of them, or am not satisfied that the major portion of them are striving to live their religion, but, the result of a natural repugnance that I have to letter writing, as well as thinking that the pages of the STAR can be devoted to matter more interesting to the Saints in general. I am satisfied, from what little I have learned of other Conferences and Districts, that the Saints of this District will compare favorably with the rest of the Mission. I do not wish to flatter, neither do I wish to discourage, for I have found that either course is bad policy. I have sometimes thought that the representations of the people by the Elders, have had a tendency to make them believe they were doing better than they in reality were, contrary to the expectations of those who represent them. The object of the Elders is invariably, I might say, to encourage and stimulate to fresh action; but, when the picture is over drawn, it causes the people to imagine that they have nearly attained to the acme of perfection, and that there is, therefore, no farther need on their part to strive to improve, thus frustrating the design and object of the Elder who represents them. There is no doubt but that there is a portion in each Conference, and that portion the majority, who are all the Elders represent them to be; but, I have learned that those who are intended as exceptions, always class themselves with the majority, and never with the minority, to which they properly belong, and this makes it necessary to disabuse their minds, by telling them privately their true position.

✓ We keep baptizing a few all the time, which encourages us. There will probably be between fifty and sixty emigrating this season from the District, mostly from the Leeds Conference. The brethren presiding over the different Conferences, are laboring to the best of their ability to spread the Gospel, and strengthen and

build up the Saints. The Travelling Elders are also acting well their part. Brother Alfred Lee is going to return home this season, and I testify to his credit, that he has labored faithfully, and done a good work, having gained the confidence of all who know him. The brethren who have recently left the District to labor in other fields, were men in whom I placed implicit confidence, and should they seek as earnestly in the future, as they did in the brief time in the past that I associated with them (which I have no reason to doubt), to enhance Zion's cause, their conduct will ensure them the confidence and esteem of all who love the truth.

Our Conference at Bradford on the 26th ult., was decidedly a good one, although the day was rather unfavorable. The Saints rejoiced much under the instruction of President B. Young, jun., and Elder John V. Hood from Liverpool, and the rest of the brethren; the universal declaration being, they had never attended a better Conference. Our Conference held at Sheffield, on the 9th inst., was similar in its effects on the minds of the people, having the advantage of a very pleasant day. The tea-party, on Monday evening, was enjoyed by all present. Our Conference at Hull, on the 16th inst., was highly prized by the Saints, for the valuable instruction given by you. The time has nearly arrived for our out-door campaign. The brethren are preparing for it with energy.

Praying the Lord to bless you in your arduous labors, with all that you require, I am, as ever, yours in the Gospel,

C. M. GILLET.)

WALES.

WELSH DISTRICT.

Merthyr Tydfil, April 14, 1865.

President Wells.

Dear Brother,—As I am about to leave Wales to return to my home in the peaceful vales of Deseret, I deem it my duty to acquaint you with the situation of things in the Principality.

Last July I was appointed to the Presidency of the Welsh Mission, and since that time I have travelled

through every one of the nine Conferences composing said Mission, but have not been able to visit all the Branches, owing chiefly to my having suffered a great deal, the past winter, from sickness; but I have been able to learn the situation of all the Saints from the Presidents of the Conferences, who are good men, just as good as anyone could wish to labor with, seeking with all their hearts and souls, for the welfare of those placed under their charge, and I know their chief aim is to build up the kingdom of our God. Much preaching has been done last season by them and a number of the local Elders—the hills and valleys of old Cambria have resounded with the pure testimony of Jesus, and we are now steadily reaping the results, many being added to the Church by baptism, rejoicing in the gifts and blessings of the Everlasting Gospel, and bearing testimony to the truth of the same. The Saints in Wales number nearly 2,000, and as a general thing they are a good people, a people whom the Lord delights to bless; still, there are a few among them, who are willing that their brethren and sisters should do all the work, and yet they want the blessings; but I am glad to say that there are only a few of those, and they are beginning to wake up to a sense of their duty. A few cannot bear the truth, and they leave us, finding a place in the cesspool that is on hand to take all our refuse.

Our financial matters are pretty good, although some of the Conferences are a little in debt for books; yet they are striving to liquidate it, and I have no doubt that by perseverance, they will soon be able to accomplish the desired result.

I feel to take this opportunity of returning the Saints, throughout Wales, my sincere thanks and heartfelt gratitude, for the kind way in which they have always received me, and administered to my wants and comfort, while absent from my home and family and friends in Utah. May the Lord God of Israel repay them, and bless them according to their several necessities, and may they be greatly blessed under the administration of Elder William D. Williams,

who has succeeded me in the Presidency.

If the Saints will live their religion, seek to act up to their high and holy calling, shun sin as they would a deadly viper, and abide by the counsels and instructions of those placed over them, they will eventually gain a salvation, and come off more than conquerors, through Christ Jesus our Lord.

I have often thought, while on this mission, of the saying of the Apostle George A. Smith, after setting me apart,—"Brother Waylett," he said, "if you do what is right, and live your religion while upon your mission, you shall never want for friends, and whenever you need anything, it will

be forthcoming." I have found it invariably so, and his words have thus been literally fulfilled. My desire is to see my brethren and sisters emancipated from old, crumbling, groaning Babylon, whose yoke is getting uneasy, and the best of whose days now are gone.

May the Lord God of Israel bless you, and those associated with you in the European Mission, and give you strength and power to accomplish much good while you remain in these lands, and a safe return to your family and numerous friends in the Valleys of Ephraim. I remain your brother in the Gospel,

WILLIAM HENRY WAYLETT.

SUMMARY OF NEWS.

RUSSIA.—The Czarewitch, heir to the imperial throne of Russia, is dead.

SPAIN.—A general impression prevails in Madrid, that Spain has reached a crisis in her history, and that events big with importance, and affecting the very existence of the kingdom, will shortly transpire. The people speak freely about abdication and revolution, and things which were held as too profane for public talk, are now the topics of conversation in every corner of the Prado.

AMERICA.—Great excitement and consternation has been caused through the news of the death of President Lincoln, who was assassinated in Ford's Theatre, Washington, on the 14th ult., by John Wilkes Booth, an actor by profession. He gained admission into the President's private box, and being requested to leave, fired his pistol through an aperture previously cut in the panel of the door, the shot entering the President's head. The assassin immediately rushed again into the box, leaped from it to the stage, a distance of nine feet, and before any one could seize him, made his escape by the back door of the theatre, mounted his horse, which was waiting in readiness, rode off, and has not since been heard of. About the same time, a stranger presented himself at the house of Secretary Seward, who was then confined to bed through sickness. Being stopped by Assistant Secretary Seward, he inflicted severe wounds upon him, entered the Secretary's bedroom, stabbed him in several places, and after assaulting Major Seward, and the male nurse, made his escape. Large rewards have been offered for the arrest of Booth, but, up to the latest dates, he was still at large. It appears from documents left by him in possession of a friend in New York, that the assassination was premeditated since January last. Immediately upon the death of President Lincoln, which took place on the 15th ult., the Senators waited upon Vice-President Andrew Johnson, informing him of the event. He immediately took the oaths of office as President. The general feeling both in the North and South, and throughout Europe, has been that of indignation at the commission of the crime. The army of Virginia is completely disbanded, and Johnston has surrendered.